

Articles.

1. Whether are there placed by the register, two tables, containing the severall rates and summes of all fees due to the Judge, and other officers of your courts, one in the usuall place of consistorie where the court is kept, the other in his registerie, in such sort, as every man may come to view the same without difficultie; and whether doth the Chancelour, Arch-deacon, or any other officer or minister, exact, or charge any greater fees, or summes of money, then in the said tables are contained?

2. Whether doth the Chancelour, Arch-deacon, or officiall, commute or change any penance, or corporall punishment, for any money, without the consent of the Bishop, and what money have they, or any of them, received for such commutation, and of whom, when, and what was the offense, for which any such summe of money was received, or appointed to be payd?

3. Whether doth the Chancelour, Arch-deacon, or officiall, or any other person, using ecclesiasticall jurisdiction, speed any suit, in any cause, privately of themselves, and not in the presence of some publick notarie, or actuarie?

4. Whether is the number of apparitors increased in this diocesse and wherein, and in what maner is the countrey over-burdened, or grieved by them; hath any of them, under pretence of authority, cited or summoned any person unlikelie; or hath any of them taken any reward for the concealing of any offense or crime, or that the offenders might escape punishment; who be they that have so done; or do any of them take any fees that are not usuall; have they threatned any to prosecute them, if they had no reward given them; or do any of them cause any partie to appear in any ecclesiasticall sone, within this diocesse, without first a citation obtained from the Judge of the court?

5. Whether hath any ecclesiasticall Judge or officer whatsoever, advocate, register, proctor, clerks, or other such ministers, any way abused themselves in their offices, contrary to the laws and Canons in that behalf provided?

6. Lastly, whether have you and every of you, sincerely, uprightly, and without any partiall affection, and concealment, presented and made known all and every the offenders, in any of the particulars mentioned in the precedent Articles, exhibited unto you, either as they are taken in truth to be, or by common fame reported?

If you know any other matter of ecclesiasticall cognisance, worthy the presentment, in your judgement, and fit to be reformed by ecclesiasticall censure, though it be not expressed in these Articles, yet you shall likewise present the same, by verine of your oaths.

FINIS.

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ARTICLES TO BE ENQUIRED OF, THROUGHOUT

The whole Diocesse of
CHICHESTER
Ministred and given in charge to the
Church-wardens and Sidemen within
the same Diocesse,
By the Reverend Father in God **RICHARD** by
Gods providence Bishop of **CHICHESTER**, in
his generall Visitation. Holden
Anno Domini 1631.

Anno Consecrationis sue quarto.

Articles



LONDON,
Printed by R. Y. for Thomas Bourne.
MDCXXXI.

The forme of the Oath which according
to the 119. Canon, is to be administred vn-
to the Church-wardens and Sidenien.

You shall sweare, that you, and euery of you
shall duely consider, and diligently enquire
of all and euery of these Articles giuen you
in charge; and that all affection, fauour,
hope of reward and gaine, all feare of displeasure, or
offending any, all malice, enuy, and like sinister affe-
ctions set apart, you shall present all and euery such per-
sons, of, or within your Parish, as haue committed any
offence; or made any defaults mentioned in these or any
of these Articles: wherein you shall deale vprightly,
sincerely, plainly, and fully, neither presenting, nor
sparing to present any contrary to truth, hauing God
before your eyes, with an earnest zeale to maintaine
truth and vertue, and to suppress error and vice: So
helpe you God, and the holy content of this Booke.

Articles

LONDON
Printed by R. Y. for Thomas Bournie
MDCXXXII



Articles concerning Religion
and Doctrine.



Whether there be there any one, be
more residing, lodging or abiding in
your Parish, that hold, defend, set
forth, or propose any Heresie, errors,
or false opinions, contrary to holy
Scripture, the Thre Credes, the
Booke of Thirtie nine Articles, the
Booke of Common Prayer, the Booke
of Consecrating and ordaining Bishops, Priests, and Dea-
cons.

Whether there be any in your Parish, that oppose, de-
nie, or otherwise traduce the Kings Maiesties lawfull, and
established Supremacie over all persons, in all causes as well
Ecclesiasticall as Temporal within his Highnesse Realmes
and Dominions.

Whether there be any that affirme, or maintaine that
the Church of England is not a true Church, but Hereticall,
or Schismaticall, and that refuse to come into the publicke
Service, to receive the Sacraments, to participate in other
Divine Offices and ceremonies with the Church of England,
either as Popish Reculants, or Puritanicall Separatists and
Schismatickes.

Whether there be any in your Parish that doe or haue
frequented, celebrated, or used any unlawfull Assemblies,
private meetings, or conventicles in private houses, under co-
lores or pretence of Religion, repeating of Sermons, expounding

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of Scripture, or that holdeth such meetings to be lawful, to be according to Gods word, or such as may challenge the name of a Church.

5 Whether any in your Parish doe publish, sell, disperse, or communicate to others, any superstitions or Popish bookes, or writings, any Schismaticall, and Puritanicall, Libelles, treatises, or papers Derogatorie from, or contrary to the Religion, State, Church Government of this Kingdome of England, the Lawes and Canons of the same, the Ministry and Priesthood therein: Present their names, qualities, and conditions.

Articles concerning diuine Service and administration of the Sacraments.

1 **H**ath any of, or in your Parish spoken, or declared any thing to disgrace, depraue, contemne or derogate from the forme of Diuine Service, in the Booke of Common Prayer: Or is there any in your Parish that either absolutely refuse to come into Church and be present at Prayer, or ordinarily walke abroad, or that usually tarrye at home, or come not into the Church till Sermon begin:

2 Dosth your Minister reade diuine Service according to the Instructions in the booke of Common Prayer: both he diminish, alter, or change the forme prescribed: in part, or in all, using Prayers in stead thereof of his owne devising, and concealing:

4 Whether dosth hee reade the Confession, and absolution thereupon to be pronounced, or both he change the words thereof, to make it a Prayer, dosth hee in reading the first and second lessons, expound the Chapters (as heretofore) dosth hee stand at the Gospell and Creed, and obserue the forme prescribed:

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bed in the Booke, or not?
 Whether is the Sacrament of Baptisme by him rightly
 and duly administered according to the precept for the expres-
 sed in the Booke of common Prayer, without adding, altering,
 or detracting from any part, or point therein: Doth he re-
 fuse to vse the Interrogatories prescribed, and signe of the
 Crosse commanded: Doth he vse the words, and not doe the
 Acte: hath he admitted the Fathers, or Mothers in publicke, or
 in private Baptisme to be Godfathers and Godmothers to
 their owne children: whether doth he vse to baptise the child at
 the Font, or in some Balon at his seate where he readeth
 Prayer, or is the Font translated and placed there, or
 nere thereto from the Church-doore, where it should stand,
 signifying that Baptisme is our entry into the Church of
 God?

Whether hath he refused in case of necessity, to baptise
 children at home? hath any layed unbaptised, or will he not
 baptise the children of Baptised being offered to baptisme: such
 as be borne out of wedlocke, or Bastards, or vnto the Father
 shall ayme to put him out of the same, being a child, or is he some
 child?

Whether is the blessed Sacrament of the Lords Sup-
 per so administered as is prescribed, once every weekely,
 or thrice at the least in the yeare?

Item in this of administration are any suffered to be
 present, that doe not communicate? Doth your Minister in
 administering it vse the garments, and vestments prescribed,
 Doth he consecrate the Bread and Wine, with those words
 that are set downe, if not, how and in what manner?

Doth he first hairently upon his knees receive himselfe,
 and then severally, and distynally give it to the communicants,
 they meekely kneeling, and not standing or sitting either at

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the Table, or vpon some bench: Whether is the Bread whole-
some and sweet: Is the Wine as it should be, representing
blood; not Rache, White wine, Water, or some other Li-
quor. And if more bread and wine be afterward brought, the
first not sufficing which was consecrated, both the first vñ
the words of consecration vpon it before he giue it to the Com-
municants, as is prescribed Gen. xij.

Whether in solemnizing of Marriage, visitation of
the sick, Buriall of the dead, Churching of women, both
your Minister be such manner and figure; such words, rites,
and Ceremonies as are prescribed: and if not, then in what
manner doth he perforce them:

Articles concerning the Church, the Ornaments, sacred vtenfils, and possessions of the same.

Wether haue you in your Church, the whole Bible
of the largest volume, and last Translation, the
Booke of Common Prayer, with the Booke of Ordination of
Bishops, Priests, and Deacons, the two Bookes of Homilies:

2 Haue you a Font of Stone, for the administration of
Baptisme, set by in the small place nere the Church dore, with
a cover to keepe it from dust and soyle:

3 Haue you a convenient, and decent Communion Table,
placed conveniently as it ought, with a Carpet of silke, or
some other comely stuffe to be laid vpon it in time of divine
Service, and a cleane linnen cloth for the time of Com-
munion:

4 Is it prophaned at any time, by sitting on it, casting
hats or cloakes vpon it, walking, or resting by accounts, or
any other indecent thing:

5 Haue

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5 Have you in your Church a convenient seat for your Minister to read Divine Service, and to preach in a comely, large, and fine Surplice, a Communion Cup and flagon of silver or pewter, a Chest for Almes with three lockes and keyes, another chest for keeping the bookes, ornaments, and utensils of the Church: Have you a Register Booke in parchment for Christnings, Burials, Marrriages, and are these duly and faithfully written and recordez therein, or not, and is the same safely kept in a chest with three lockes and keyes according to the Canon?

6 Whether is your Church, Chappell, Chancel, sufficiently repaired, decently and comely kept, as well within as without, be the seats maintained, the Steeple and bells preserved, the windows glazed, the floor paved, and all things in such sort as may well become the house of God?

7 Whether is your Church-yard well mounded, and fenced, kept cleane without filthines, or soyle cast into it: is it incroached upon, and by whom: doe any offensively keepe dices, outlets, or passages into your Church-yard: doe any use to quarrell, fight, play, or make meetings, banquets, Church-ales there: doe any keepe Courts, Lutes, Ladodaves, Spellers there: or otherwise use it being a consecrated place, prophanely contrary to the 88. Canon?

Articles concerning Ministers and Preachers.

of Gods word.

8 Whether is your Minister a Preacher or not: of what degree is he in the Universitie, is he a licensed Preacher, doth he personally reside upon his benefice: if not, how long doth he use to absent himselfe, how doth he take order for supplying of his Cure, whether by a sufficient and honest man: what allowance doth he make him according to the proportion of his Benefice?

1 Whether

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20 Whether is your Minister of Curate a man of honest life, fame and reputation; a quarreller, make-bate, sower of strife, sedition, dissention; or doth he commonly use Ale-houses, or unlawful games, is he defamed or detected for drunkenness, swearing, swaggering, or any indecent misbehavior to the disgrace of his holy function and calling?

21 Doth your Minister catechise the youth of the Parish upon Sundays in the after-noon, halfe an houre before evening prayer, in that Catechisme authorized in the common booke, and no other, and if any Parishioners refuse to send their Children, or Servants to be catechised, let them be presented?

22 Whether doth your Minister admit to preach in his Cure any stranger without requiring his Licence; or any inconformable man, or suspended from preaching, and if yea, how often, and whom hath he so admitted?

23 Hath your Minister preached against, or confuted any Doctrine delivered by any other minister, in the same; or any other Church within the Diocese, before hee hath acquainted the Bishop therewith, and bin directed by him what to doe: to the disturbance of the Churches peace, or the scandal, or offence of others?

24 Hath your Minister preached or taught any new, and strange Doctrine, contrary unto, or disagreeing from the booke of Articles, and the literall sense thereof? Doth your Minister preach or teach any thing contrary to his Masters late Instructions, about Predestination, falling from Grace, &c. to trouble mens minds with those deep and darke points, which of late have so distracted and engarboyled the world?

25 Doth your Minister use in his prayer, to pray for the King, the Quene, Clergie, Council, &c. and continue with the Lords prayer according to the 55. Canon?

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8 Have you any Superintended Preacher, or Lecturer in your Parish: doth he twice in the yeare at least read Divine Service, both morning & evening, two severall Sundays, publicly in his surplice: doth he twice a yeare administer the Sacrament, with such Rites and Ceremonies as be prescribed in the Communion booke, according to the 156. Canon?

9 Doth your Minister solemnly bid holi-daves, and fasting daves in the towne following, hath he married any without asking the banns thrice, doth he of his owne head and voluntarie motion, appoint or keep any solenne fasts: publicly or in private houses, other than such as by Law are, or by authority shall be appointed, or is he present at any such, in, or out of his Parish: Doth he hold, or frequent any meetings for Sermons, commonly called Prophesyings, or Exercises in market townes or other places: Doth hee upon any pretence whatsoeuer by Fasting and Prayer take upon him to cast out any Devill, or Devils in any obsessed, or possessed person?

10 Doth your Minister upon every Sunday when there is no Sermon, read an Epistle, or some part thereof, doth he once in the yeare read over the booke of Canticles, upon some Sundayes, or holi-daves, before evening prayer, according to the Intunction from his Maestie:

11 Doth your Minister upon every Wednesday and Friday read the Letany in your Parish Church, or Chappell, according to the 15. Canon: hath he not divers times omitted to do so since your last presentments.

12 Doth your Minister always, and at every time both morning and evening, reading divine Service, and administering the Sacraments, and other Rites of the Church, wear the Surplice according to the Canons, and doth he never sing wearing of the same at any times?

13 Doth your Minister be in his common course of life that

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that decent apparell, answerable to his calling and degree, both abroad and at home, in journeyes and otherwise, as is ordained by the 74th Canon.

14. Doth any man residing in your Parish being a Deacon, or Priest, relinquished his function, and betaken himselfe to a Lay-mans life, or vocation?

15. Doth any Person of what degree or calling soever, keepe or retaine in his house any Chaplaine, or Minister, to reade pray-ers, preach, visit his family, who are they, how many, of what condition or degree?

16. Doth your Minister reside, and dwell upon his parsonage, the vicarage house, or else where, doth he keepe in good and sufficient reparations or not?

17. Doth your Minister yearly in Rogation weekes, for the knowing and distinguishing of the bounds of Parishes, and for obtaininge Gods blessing upon the fruits of the ground, make the Perambulation, and say, or sing in English, the Psalms, Epistles, Gospels, and other devout prayers, together with the hundred and thirti, six hundred and fourth Psalmes?

18. Whether your Minister be knownt to be, or is becomen infected to be, an Usurer, Adulator, Flatterer, Broker, buyer and seller of Church, or to his any other scandalous and dishonourable trade, and course of life, contrary to the Statute of this Realme, and honour of his calling?

19. Doth your Minister before the severall times of administering the holy Communion, specially before Easter, examine and exhort his Parishioners, whether have their consciences troubled, or troubled with sin, or some other burden and grievance, to reveale, and open his griefe, and sorrow, that so he may receive such Christly counsell and comfort, that his conscience may be quieted, and himselfe receive the benefit of Absolution?

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10 If any man confesse his secret and hidden finnes to the
Spinister, for the disburthening of his conscience and receiving
consolation, both, or both the Spinister at any time revealed that
thing committed to his trust and secreesse; contrarie to the 113^d
Canon:

Articles concerning Matrimonic.

1 Have any bene married within your Parish; that were
within the degrees of affinity, or consanguinity by the
law of God forbidden; if any present their names:

2 Have any within your Parish, bene married secretly in
private houses, or without their parents, or godfathers consent
signified, being under the age of one and twenty yeares:

3 Doe any persons lawfully married, live asunder; unlawfully,
and in to whom is the default:

4 Have any persons of their bannes being not thies published
in the Church, bene married without Licence, whose banns were
sent at such marriages, and what Spinister married them:

5 What Popish Recusants, or their children have bene
married in your Parish, in what sort, and what date, and
how, when, and by whom: have any persons bene married
in prohibited times without licence:

Articles concerning the Church-wardens.

1 Be the Church-wardens chosen by the Spinister, and
Parishioners, according to the 87. Canon; and whether
both any taken upon him to be Church-warden, being not cho-
sen, or both any continued one yeare in his office without a new
choyset:

2 Have any Church-wardens retained any of the Church
goods,

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gods, and not make a full account of what they have received, and expended: and that they shall be diligent in their office, to see decencies kept in the Church, and order in the time of Common Prayer, and administration of the Sacraments, and that there be no disturbance, but sobernesse and quietnesse in the Church. And doe the Church-wardens keep a booke in your Parish, wherein the Names of every strange Person that in your parish is set downe: and have the Church-wardens suffered any to preach notwithstanding or having no Licence?

Articles concerning the Parishioners.

Doe any in your Parish prophane the Sunday by unlawful games, drinking, or tippling in the time of common prayer or Sermon; and by working and doing the ordinarie workes of their trade and trade?

2 Are there any in your parish that doe impugn or speake against the Writtes and Constitutions of the Church of England, or the Statutes of Henry the eighth the government of this Church under his Majesty by Archbishops, Bishops and other ecclesiasticall officers?

And doe any in your parish doe any of the following things, to wit: Doe any in your parish during the time of divine Service, devoutly kneeling, when the generall Confession of Sinnes, the Letany, the ten Commandments, and all Prayers and Collects are read, and sing all due and lowly reverence, when the blessed name of the Lord Jesus is mentioned, and kneeling or upon the Articles of the Beleeffe, and Gloria Tracti are read by him, who doe cover their heads in the Church during the whole time of divine Service, unless it be intended as necessary, in such case kneeling or covering the head, or who doe give themselves to babbling, talking, or working, and are not attentive to heare the Word read and preached? And any to your knowledge any publicly or privately spoken against

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gainst the bending of the knee at the name of the Lord Jesus, or
used disgracefull speech against the acte, or such as use the ac-
t of reuerend bowing toward the Communion Table, when they
come to it to administer the Sacrament &c. what wordes haue
bene used, by whom, or where that way: tell their names, and
wordes spoken, if you can.

4 Is there any of your Parish hauing a Preacher to their Spi-
ritual, that doe absent themselves from his Sermons, and resort
to other places, to heare other Preachers: Or doe any in your pa-
rish communicate or baptize their children in any other parish?

5 Are there any in your parish that refuse to haue their chil-
dren baptized, or themselves to receiue the Communion of your
Spiritual, taking exception against him, or haue any twines that
refuse to come to Church, according to the booke of Common
Prayer, to giue thanks to God for their safe deliuerance, in a de-
cent habite, as hath bene anciently accustomed?

6 Hath any in your Parish spoken slanderous and reproach-
full wordes against your Spiritual, to the scandall of hisocation,
or against his Neighbour, de staining them touching any crime
of Ecclesiasticall cognizance?

7 Whether doe any in your parish exercise any trade, or la-
bour, buy, or sell, or keepe open shops, or let out any wares to be
sold vpon Sundayes, or Holidayes, by themselves, their seruants,
or Apprentices, or haue otherwise profaned the said dayes?

8 Is the first of Nouember kept holy, and thanksgiving made to
God, according to the order set forth in that behalf?

9 Is there any in your Parish that bee, or are commonly
known, or reputed to bee Blasphemers of Gods holy name,
Whorehousers, Adulterers, Fornicators, Irreligious persons, con-
cealers or harbourers of Fornicators, or Adulterers: haue any
bene detected or vehemently suspected of such notorious crimes,
and what penance haue they done for the same?

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10. **Whether** persons, or persons have died, and departed this
 world the first of February last past, and to be
 their wills, and last wills, or Testaments, and who were
 their Executors, or whether they testate, and who hath
 the administration of their Goods, and what be the names of such
 deceased, and Executors, and Administrators:

11. **Whether** have any in your parish administered the goods
 of any person deceased without lawfull authority, and before he
 or they have proved the will or Testament of the party deceased,
 or have obtained commission from the Ordinary to dispose the
 said moveable goods, or are there any Wills impounded, or Goods
 not administered?

12. **Whether** persons be excommunicate within your Parish,
 and say what cause to your knowledge, and doe any of them re-
 paise to the Church, in time of prayer benedictine?

13. **Whether** have any in your Parish given to the Church-
 wardens, or Elders, or to any of them, any small tithes for
 doing their duties according to their Oathes and conscience, in
 making presentment for any tithes?

14. **Whether** have any within your Parish harboured any
 woman unlawfully begotten with child, and have suffered her
 to depart away unpunished?

Articles concerning Schoole-masters, Physicians, and Chirurgians, and Parish Clarkes.

1. **Is there any Schoolemaster** in your Parish that teacheth
 publicly or privately, not licensed by the Ordinary, the
 scriptures of the Bible, doth he teach any Popish, or he quarrels
 children that come not to Church, and doth he instruct all his
 scholars to learn the short Catechisme, by Law established,
 contained in the booke of Common Prayer, is he a graduate, and
 sufficient to teach?

2. **What**

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2 What Physitian or Chirurgion is in your Parish unlicen-
sed, and being not a Doctor of Physicke, in either of the Univer-
sities, doth practise Physicke. And what ignorant persons have
left their trade, and taken vpon them to prolesse physicke, or Chi-
rurgery; and who be they that so abuse the people?

3 Have you a fit Parson Clarke aged twenty yeares at least,
of honest life, able to reade and write. Are his and the Scurtons
wages paid without fraud; if not, then whose default is it. By
whom is he chosen: is he diligent in his Office, and seruiceable to
the Minister; Doth he meddle with any thing aboue his Office,
doth he keepe the Church cleane, the Doores locked. Is any thing
lost or spoiled by his default, and doth he execute his Office duly?

Articles concerning Ecclesiasticall Officers.

1 **H**ath any Chancellor, Deputy, or Scuragate, or any other
exercising Ecclesiasticall Jurisdiction within this Dio-
cesse, or any Register, Apparitor, or other Officer belonging to
the Ecclesiasticall Court, exacted any extraordinary or greater
Fees, than heretofore of late hath bene accustomed, or than are
expressed in the table of Fees set vp in the Consistory, declaring
what fees are due?

2 Lastly, Doe you knowe any other matter worthy of presenta-
ment, or any other offence, or fault, which hath beene committed any
fault, or offence contrary to the Ecclesiasticall Lawes,
or hereof vehemently suspected, as is set out in the Articles, or expressed in these
Articles, by vertue of your Oathes present the said faults, and
the names of the persons which have committed, or are behe-
mently suspected for committing the same offences?

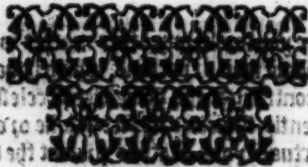
THere must be a full, and severall presentment, or
answer made to euery severall Article.

FINIS.



M*emorandum*, it is lawfull for every Minister (be
 the Parson, Vicar, or Curate) to present any enor-
 mities, or common fautes of any enormous crime that
 shall arise within his Parish. And whereas it seemeth by
 the Canon, that the Officers are not to present oftner
 than twice a year: it is to be understood, as in that
 Canon appeareth, of presentments in generall. But
 it is lawfull and meete for every Minister, Church-
 wardens, and Sidemen to make notorious offenders
 knowne to their Ordinaries, as often as occasion is of-
 fered, to the end that such offences may in due time be
 punished and reformed.

It is also to be noted, that the Officers are not to present
 any such offences, unless they be first notified to the
 Ordinary, and that the Ordinary be first notified to the
 Bishop, and that the Bishop be first notified to the
 Pope.



And it is to be noted, that the Officers are not to present
 any such offences, unless they be first notified to the
 Ordinary, and that the Ordinary be first notified to the
 Bishop, and that the Bishop be first notified to the
 Pope.

This is the substance of the Statute made in the
 first year of King Henry the eighth, touching
 the presentation of offences.

